

forms,¹ and besto^esfc (various kinds of wealth on us).

9. Purified ScxtfA, when sent forth thou utterest a cry; (when thy juice) like the sun god passed through the supporting (filter).

10. -Ls'DF the enlightener, beloved (of the gods), flows forth at the praise of the sages; he lets loose

(his wave) as a charioteer his horse—

11. Thy wave which, devoted to the gods flows to the filter, alighting upon the place of sacrifice.

12. INDTT, who art exhilarating and most devoted to the gods, hasten to the filter for IXDRA to drink.

13. "Cleansed by the priests, IXDU. flow in a stream for (our) food; approach the cattle with food.⁴

14. Green-tinted (SOMA) lauded by hymns, being dropped into the curds and milk and being purified, bestow wealth and food upon the worshipper.

15. Purified for the banquet of the gods, go to ISDRA'S station radiant, collected together by the vigorous (worshippers).

¹ Sayana does not explain further than this: be would have completed it: "hasienest (or flowest) from heavens to bring us various forms of wealth."

³ Sama Veda, I. 5. 2. 5. 5.

³ Verses 13-15 occur Sama Veda, II. '2. 2. 4. 1-

3, verse 13
also *ibid.* I. 6. 1. 2. 9.
* Sdyaiia does not explain how *ruci*, which he
derives from.
the verb *riicri* ^{k*}to shine," comes to mean food. His
usual
interpretation of *gdk*, *i.e.* "milk and curds/* would
be more
appropriate here ; " with thy brightness approach
(*i.e.* mix **with***
the milk."